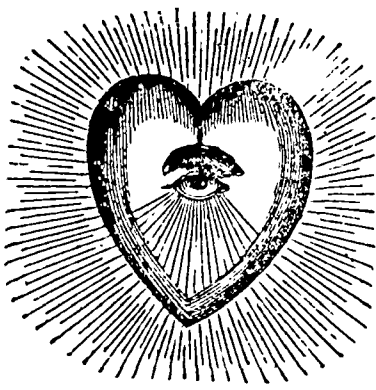


THE



SEER.

All ye inhabitants of the world, and dwellers on the earth, See Ye, when He
lifteth up an Ensign on the Mountains.—*Isaiah* XVIII, 3.

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THE PRE-EXISTENCE OF MAN.

(Continued.)

51. Whether the spirit of Adam or Michael stood next in age to the first born, and by virtue of his age was entitled to the chief command, revelation does not determine. It may be that he attained that exalted station through his good works independent of his age. Whatever may have been the cause that placed him at the head, it is evident that he honored his calling and gained a complete victory and was counted worthy to be the first spirit who was permitted to have a body upon the new world. He thus became the first father of the fleshly bodies which were to be inhabited by the numerous hosts of spirits who were once martialled under his command. In the spiritual world all the spirits were brethren and sisters, springing from the same Father; but in the temporal world Michael became a father to his own brethren, according to the flesh.

52. When Michael was put into his earthly tabernacle, the inspired translation informs us that he was "the *first flesh* upon the earth;" the tabernacles of the fish, fowls, and beasts were not yet formed, neither were there any herbs, or grass, or trees, or vegetables, of any description upon the earth when Adam's body was formed. The earth, air, and ocean were truly empty and desolate of both vegetable and animal

life. It is true, as we have already stated, that all these things had been created spiritually in Heaven, but as yet had not been placed upon the earth. Man, therefore, stood alone in the midst of this vast solitude. The description of the creation, as given in the Book of Abraham, confirms this idea and shows most clearly that the vegetables and animals were not placed upon the earth on the third, fifth, and sixth days or periods, as has been generally supposed. The history of the third day's work reads as follows: "And the Gods ordered, saying, Let the waters under the Heaven be gathered together unto one place, and let the earth come up dry; and it was so as they ordered; and the Gods pronounced the earth dry, and the gathering together of the waters pronounced they great waters; and the Gods saw that they were obeyed. And the Gods said, Let us prepare the earth to bring forth grass; the herb yielding seed; the fruit tree yielding fruit, after his kind, whose seed in itself yieldeth its own likeness upon the earth; and it was so even as they ordered. And the Gods organized the earth to bring forth grass from its own seed, and the herb to bring forth herb from its own seed, yielding seed after his kind; and the earth to bring forth the tree from its own seed, yielding fruit, whose seed

could only bring forth the same in itself, after his kind; and the Gods saw that they were obeyed. And it came to pass that they numbered the days; from the evening until the morning they called night; and it came to pass, from the morning until the evening they called day; and it was the third time."

By attentively reading the above quotation, it will be perceived that the Gods, instead of actually sowing the seed or setting out the plants, only prepared or organized the earth to bring forth vegetables at some future time, when they should see proper to plant them. It may be asked, What preparation the ground needed? The answer is not given; but we may naturally suppose that the different ingredients necessary to a soil adapted to vegetation were not united in their proper proportions. It is altogether likely, then, that the preparation of the earth to bring forth vegetables consisted in bringing together, combining, and uniting the elements and their compounds in such proportions as should form a soil adapted to the growth of vegetables of every kind; this preparation of the ground took place during the third day or time; but on that day there were no herbs, grasses, trees, or vegetables of any description planted. The sowing of seed and planting was postponed until some future period.

53. It has generally been supposed that the fish and fowls were made on the fifth day, but the Book of Abraham gives entirely a different idea; a description of the fifth day's work is as follows:

"And the Gods said, Let us prepare the waters to bring forth abundantly the moving creatures that have life; and the fowl that they may fly above the earth in the open expanse of Heaven. And the Gods prepared the waters that they might bring forth great whales, and every living creature that moveth, which the waters were to bring forth abundantly after their kind; and every winged fowl after their kind. And the Gods saw that they would be obeyed and that their plan was good. And the Gods

said, We will bless them and cause them to be fruitful and multiply, and fill the waters in the seas or great waters; and cause the fowl to multiply in the earth. And it came to pass that it was from evening until morning that they called night; and it came to pass that it was from morning until evening that they called day; and it was the fifth time."

It will be seen from this description that the fifth day's labor consisted not in the formation of the tabernacles of fish and fowl, but in preparing the waters and the elements to bring forth these creatures, or in other words, to sustain them after the Lord should make them and place them therein. What this preparation was we are not informed, but we may reasonably conclude that there needed to be a union or combination of other substances with those of water and air in order to prepare them for the creatures who should in due time dwell therein. Perhaps there was not a proper proportion of heat, light, electricity, and other substances in union with the air and water to sustain the animal life, destined to occupy those elements. The fifth day's labor, therefore, instead of forming these animals, merely prepared a place for them so that they might be sustained when they should be formed.

54. From the uninspired translation of the book of Genesis it has also been supposed that the cattle and creeping things, and beasts of the earth were formed on the sixth day; but the Book of Abraham gives a more full description of the sixth day's work. It reads as follows:

"And the Gods prepared the earth to bring forth the living creature after his kind, cattle and creeping things, and beasts of the earth after their kind; and it was so, as they had said. And the Gods organized the earth to bring forth the beasts after their kind, and cattle after their kind, and everything that creepeth upon the earth after their kind; and the Gods saw they would obey. And the Gods took counsel among themselves and said, Let us go down and form man in our image, after our likeness;

and we will give them dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So the Gods went down to organize man in their own image, in the image of the Gods to form they him, male and female, to form they them; and the Gods said, We will bless them. And the Gods said, We will cause them to be fruitful and multiply and replenish the earth, and subdue it, and to have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And the Gods said, Behold we will give them every herb bearing seed that shall come upon the face of all the earth, and every tree which shall have fruit upon it, yea, the fruit of the tree yielding seed to them we will give it, it shall be for their meat; and to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, behold, we will give them life, and also we will give to them every green herb for meat, and all these things shall be thus organized. And the Gods said, We will do every thing that we have said, and organize them; and behold, they shall be very obedient. And it came to pass that it was from evening until morning they called night; and it came to pass that it was from morning until evening that they called day; and they numbered the sixth time.

And thus we will finish the Heavens and the earth, and all the hosts of them. And the Gods said among themselves, on the seventh time we will end our work which we have counselled; and we will rest on the seventh time from all our work which we have counselled. And the Gods concluded upon the seventh time, because that on the seventh time they would rest from all their works which they (the Gods) counselled among themselves to form, and sanctified it. And thus were their decisions at the time that they counselled among themselves to form the Heavens and

the earth. And the Gods came down and formed these the generations of the Heavens and of the earth, when they were formed, in the day that the Gods formed the earth and the Heavens, according to all that which they had said concerning every plant of the field before it was in the earth, and every herb of the field before it grew; for the Gods had not caused it to rain upon the earth when they counselled to do them, and had not formed a man to till the ground; but there went up a mist from the earth, and watered the whole face of the ground. And the Gods formed man from the dust of the ground, and took his spirit, (that is, the man's spirit,) and put it into him, and breathed into his nostrils the breath of life, and man became a living soul.

And the Gods planted a garden, eastward in Eden, and there they put the Man, whose spirit they had put into the body which they had formed. And out of the ground made the Gods to grow every tree that is pleasant to the sight and good for food: the tree of life, also, in the midst of the garden, and the tree of knowledge, of good and evil. There was a river running out of Eden, to water the garden, and from thence it was parted and became into four heads. And the Gods took the Man and put him in the garden of Eden, to dress it and to keep it: and the Gods commanded the Man, saying, of every tree of the garden thou mayest freely eat, but of the tree of knowledge of good and evil, thou shalt not eat of it; for in the time that thou eatest thereof, thou shalt surely die. Now I, Abraham, saw that it was after the Lord's time, which was after the time of Kolob; for as yet the Gods had not appointed unto Adam his reckoning.

And the Gods said, let us make an help meet for the Man, for it is not good that the man should be alone, therefore, we will form an help meet for him. And the Gods caused a deep sleep to fall upon Adam; and he slept, and they took one of his ribs, and closed up the flesh in the stead thereof, and the rib which the Gods

had taken from Man formed they a Woman, and brought her unto the Man. And Adam said, this was bone of my bones, and flesh of my flesh, now she shall be called Woman, because she was taken out of Man; therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh. And they were both naked, the Man and his wife, and were not ashamed. And out of the ground the Gods formed every beast of the field, and every fowl of the air, and brought them unto Adam to see what he would call them; and whatsoever Adam called every living creature, that should be the name thereof. And Adam gave names to all cattle, to the fowl of the air, to every beast of the field: and for Adam there was found an help meet for him.”* From the description here given of the sixth day’s labor, it will be perceived that the Gods on that day merely “*prepared the earth to bring forth*” cattle, living things, beasts, creeping things, and Man. The Gods also counselled among themselves, on that day, what should be given to Man and every species of animals for food: they also determined on the dominion which they would give to Man after his formation; and many more things were determined on the sixth day, in the grand council of the Gods, in relation to the future creation of vegetable and animal existence on the earth. But the sixth day’s labor seems to have been accomplished before either vegetables or animals had any existence on the earth. During these six days, or periods, the Heavens and the earth seemed to have been undergoing a series of changes, preparations, and organizations, preparatory to the introduction of animals and vegetables which were to constitute the finishing or ending of this temporal creation. But when were the animals and vegetables formed temporally, and placed on the earth? From the description

given, they were formed out of the ground during the seventh day or period.

A still further evidence, that the temporal body of Man was formed on the seventh day, is given in the “Key to the Revelations of St. John,” which was revealed to JOSEPH the SEER. In this Key, the following question is asked: “What are we to understand by the sounding of the trumpets, mentioned in the 8th chapter of the Revelations?” The Lord answered the question as follows:—“We are to understand that as God made the world in six days, and on the seventh day he finished his work, and sanctified it, and also formed Man out of the dust of the earth; even so, in the beginning of the seventh thousand years will the Lord God sanctify the earth, and complete the salvation of man, and judge all things, and shall redeem all things, except that which he hath not put into his power, when he shall have sealed all things, unto the end of all things: and the sounding of the trumpets of the seven angels, are the preparing and finishing of his work, in the beginning of the seventh thousand years; the preparing of the way before the time of his coming.”

Here we are plainly told, that “God made the world in six days, and on the seventh day he finished his work and sanctified it, and also formed Man out of the dust of the earth.” Man, therefore, was formed out of the dust, not on the sixth day, but on the seventh.

55. As the tabernacle of Adam was formed out of the dust on the seventh day, so were the tabernacles of every species of animals, birds, and fish, together with every variety of vegetables, all formed on the seventh day. This idea is clearly revealed in Joseph Smith’s inspired translation of the second chapter of Genesis, from which we have already made an extract in the 18th paragraph; by reference to which it will be seen that Man was “the first flesh upon the earth, the first Man also,” and as he was made on the seventh day or period, all the rest

* Book of Abraham, translated from Egyptian Papyrus through the gift and power of the Holy Ghost by Joseph the Seer.

must have been made on the seventh. The garden was planted on the seventh, and Man was placed in the garden on the seventh. Every beast and fowl was made out of the ground and brought to Adam to be named on the seventh day. Eve also was made out of one of his ribs on the seventh day. All the grass, and herbs, and trees, according to their kinds, were made to grow out of the ground on the seventh day or time. And before the seventh day there was no vegetable or animal existence on our earth. Even the English version, or the uninspired translation of the 2nd chapter of Genesis, conveys the same idea, namely, that the man was made first, and afterwards the animals and vegetables, and that all these organized living beings were made naturally, out of the ground, on the seventh day. The first chapter of Genesis, so far as these living beings are concerned, is only a history of their spiritual creation as we have explained in a former part of this treatise.

56. What was the length of each of those periods, called days in the history of the creation? Revelation has not definitely answered this question. But from what is revealed, we may infer that time was not reckoned in relation to the events of creation, in the same manner as it is now. We are not sure that the earth was made to revolve on its axis in the period that it does now. If the earth had, at the first formation, a swifter rotation than at present, then a part of the waters which are now around the two polar regions, would, by the centrifugal force, have overspread the equatorial regions, and the whole solid nucleus of the earth would have been immersed in the great deep. This was the condition of our globe, during the first two days of the creation. But on the third day, the waters were gathered together, and the dry land or the solid portions of the earth appeared. This could all have been accomplished by merely checking the velocity of the earth's rotation, which would cause the

equatorial ocean to flow into the polar regions, leaving an equatorial continent of dry land. But the velocity of the earth's rotation would have to be greatly diminished below its present standard in order to produce an equatorial zone of dry land, encircling the whole globe. If the earth should rotate upon its axis once in a thousand of our present years, such a zone would necessarily be produced, unless prevented by opposing causes: the length of each day may have been regulated by the different periods of rotation; and these periods may have been much shorter or longer than at present. And again, the alternations of light and darkness for the first three days, do not appear to have been regulated by the sun, therefore they may have been of much longer or shorter duration than what we behold at present. There is a clause in the Book of Abraham, from which we may infer, that the length of each of these days was one thousand years as the inhabitants of the earth afterwards reckoned time. In speaking of the curse which should fall upon Adam in case he should partake of the forbidden fruit, the Gods said, "For in the time that thou eatest thereof, thou shalt surely die. Now I, Abraham, saw that it was after the Lord's time, which was after the time of Kolob; for as yet the Gods had not appointed unto Adam his reckoning." The time on Kolob, as given in the Book of Abraham, may be understood from the following extract:—"Kolob, signifying the first creation, nearest to the celestial, or the residence of God. First in government, the last pertaining to the measurement of time. The measurement, according to celestial time; which celestial time signifies one day to a cubit. One day in Kolob is equal to a thousand years, according to the measurement of this earth, which is called by the Egyptians, *Jah-oh-eh*." One day of celestial time, or of the Lord's time, is equal to one thousand years, according to our measurement of time. Adam, therefore, if he par-

took of the forbidden fruit, was to die within a thousand years. It is possible that the seven days of creation were reckoned, according to celestial time; if so, the whole period must have been seven thousand years. If Adam were made at the beginning of the seventh period, he must have lived till near its close. There is, however, no certainty how long these periods were.

57. The Heaven, earth, animals, vegetables, and all things, pertaining to this creation, being finished, the Lord pronounced the whole "very good." Sorrow, misery, sickness, pain, and death, were unknown. Immortality was enstamped upon man and the whole animal kingdom. If any living creature, had been subject to death, or any manner of pain, it would not have been perfect in its organization; it could not have been pronounced good; neither would it have been consistent, as the work of an all-wise and supremely good Being. Perfection characterizes all the works of God, therefore, all the tabernacles which he made from the dust, must have been capable of eternal endurance. There must have been something connected with these fleshly tabernacles which was capable of preserving them in immortality. What was this something? It was doubtless a fluid which circulated through the system in every part thereof, preserving it from decay, and from being impaired by age, renewing, if necessary, any part thereof, that disease, sickness, pain, and death, could have no dominion. The circulating apparatus for the conveyance of this fluid, was, no doubt, the veins and arteries, as they extend forth in innumerable branches, and in minute ramifications to every extremity of the organization. The fluid, now circulating through this apparatus, is the blood: but the blood does not renew our systems and give immortality to our present bodies; blood is our natural life as the Lord said to Noah:—"Flesh with the life thereof, which is the blood thereof, shall ye not eat." (Gen. 9: 4.) Blood, instead of im-

parting eternal life to the system, only imparts a natural or temporal life, and contains within itself all the ingredients of decay and death or dissolution. It is reasonable to suppose, then, that a fluid of a more refined and life-giving nature, flowed through the bodily organizations of our first Parents, and all the other animal creation—that this fluid was the life-preserving agent, that imparted immortality to all flesh, so long as they retained it in their systems. As this fluid could not have been blood which contains the seeds of death, What kind of substance was it? We reply, that it must have been a spiritual substance or fluid, which is the only kind of substance capable of preserving any organization in immortality. Were there any trees, or fruits, or vegetables of any kind which the Lord had planted, that were calculated, if eaten, to counteract, or subvert the operations of this spiritual fluid, and introduce into the system a fluid of a different nature? There was only one tree which would produce these deleterious effects—only one tree whose fruit, if taken into the system, would change it from immortality to mortality—all other fruits and vegetables were so constructed as to produce no harm; hence they were the only food which God gave to the immortal animals which he placed upon this earth. We may suppose that the vegetable creation, with the exception of this one tree, contained, at that time, no poisons—no ingredients of decay and death—no injurious combinations unadapted to immortal flesh and bones. The bodies of Adam and Eve, and of all the fish, fowls, and beasts which God made directly out of the dust, would have been still living as fresh and as fair as when they first came from the hand of their Maker, if Adam had not partaken of the forbidden fruit. All other fruits were good for them, and they might have feasted upon them to all eternity without destroying the immortality of their bodies.

58. Let us next inquire, Whether Michael, after taking a tabernacle un-

der the name of Adam, lost or forgot any of his previous knowledge? It is quite evident that Michael, when he had charge of the armies in Heaven, must have known *good and evil*, to some extent, at least; for if he were ignorant of good and evil, he could not have received any merit for keeping his first estate. If he did not understand the nature of evil, he would not have fought against one-third part of the hosts of Heaven for doing evil. If Michael stood forth as a bold champion for the rights of his brethren, and for that which was good, he must have understood the nature of good. If spirits, in their first estate, did not know good from evil, Why were they thrust down and bound with "everlasting chains of darkness" for doing that which they did not know to be evil? Would any parent, here in this world, banish his children everlastingly from his presence, without any hopes of recovery, for doing those things which they did not know to be evil? Our hearts would revolt at the very idea of such injustice in an earthly parent. Shall we then represent God as more unjust than man? Shall we say that he will punish with everlasting punishment the rebellious angels without a sufficient cause? Shall he doom them to endless misery for acts which they did not know to be evil? It is evident, then, that the angels in their first estate knew good and evil; and therefore, were subjects of reward and punishment for their acts. But when Adam was placed in the Garden, he did not know good and evil; therefore, the knowledge which he once was in possession of, in regard to good and evil, was lost and forgotten. To what extent he had lost the knowledge of other subjects, we are not informed. It is very probable that he remembered nothing in relation to the events which transpired in his previous state. Possessing an intelligent spirit capable of being instructed, he, doubtless, received information by the immediate inspiration of the Spirit of God, and from God, Himself, who was personally

with him. He had sufficient intelligence imparted to him, to give names to all beasts, and cattle, and the fowls of the air, when the Lord brought them unto him; he had intelligence enough to know that Eve was made from one of his ribs; hence, he said "This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of man." God imparted to him a language by which to express his ideas. It is not at all likely that Adam acquired the knowledge of the language which he used, in his spiritual state. Though spirits make use of language, it is very probable that their ideas are not conveyed by sounds through the medium of an atmosphere similar to ours. Their communications to one another are through signs and media adapted to a spiritual state and a spiritual world: while our verbal communications are by sounds, conveyed through the air. The language, therefore, which Adam spake must have been given to him by the immediate inspiration of the Almighty, the same as he gave a variety of tongues to the people who were building the tower. The same power that gave him the language, gave to him the ideas expressed by the language. Therefore, we may reasonably believe that when the spirit of Michael entered his tabernacle he was deprived of all his previous knowledge, not only in relation to good and evil, but in relation to all other subjects, and that all the knowledge he acquired previous to his fall, was obtained by observation, reflection, and immediate inspiration: that he had to lay aside his former information and begin at the first principles of knowledge and ascend by degrees from truth to truth until he should regain all the light and intelligence he possessed in the spirit world, and even more, inasmuch as he was placed in a condition to learn things by experience that could not have been learned in the spiritual existence.

59. Why was man deprived of all his former knowledge when he left the spirit world and came here? It

was in order that he might have a second trial or probation under new circumstances and conditions to which he had not previously been subject. If he had entered this world, retaining his previous knowledge, many things which would be a trial to one, possessing a small degree of information, would have been no trial to him, and many temptations which would not overcome one who had been faithfully tried through every successive grade of knowledge from its first principles upwards, would prevail against, and completely triumph over a man who had great knowledge but yet, had never been tried and learned by experience the necessity of resisting temptation through all the different grades or degrees of intelligence from the first principles thereof. Man therefore, had taken from him his past knowledge, in order that he might begin again, under a new set of circumstances and show himself approved or disapproved for his use of every degree of light and truth that should be imparted to him. The condemnation of man is in proportion to the degree of light and truth under which he transgresses. If he came here with all the knowledge he had in the spirit world, and yet, being inexperienced in regard to many temptations which would beset his pathway in this life, he would be as likely to be overcome as one having less knowledge, and, therefore, would be in greater danger of coming under a heavier penalty. It was wisdom, therefore, that man should lose, in his second estate, his former information, that he might be strengthened by degrees, and learn, little by little, how to overcome his imperfections and resist all evil.

60. If man had descended from the spirit world and had taken flesh and bones with all his previous knowledge, and had not been tried under these new circumstances, his Father could not, with confidence, have entrusted him with the blessings, authority, and power which he designed to bestow upon him in a future state; for a being that has not

been tried in all things may not endure the trials, if they should at any time come upon him. It is better that he should fall in a state of partial ignorance, than to fall after being entrusted with power; for, in the latter case, he would, not only injure himself, but injure all those over whom he had control. It is for this reason, that man is tempted and tried in all things, through all the successive degrees of knowledge from the first principles thereof until he receives a fulness of truth and knows all things, and then he is entrusted with all power, and all beings will have full confidence in him; but if any temptation prevail against him, and overcome him, he is not entrusted with all knowledge and power, and therefore cannot inherit the fulness of the Father's glory.

61. Man being without the knowledge of good and evil would be in a state of innocence; and being immortal, not subject to pain or death, he would be entirely ignorant concerning the nature of pain or misery; it could not be described to him, so as to convey to his mind the least idea of its nature. Nothing short of suffering pain could impart to him a knowledge respecting it. As a blind man who has never seen light or color can form no conception of its nature, or as a deaf person who has never heard sound, is entirely ignorant of the nature of sound, so likewise Adam and Eve could never form the most distant idea of pain or misery, without experiencing in their own persons this curious sensation. A knowledge of pain never could have been derived from the reasoning faculties, neither could they have derived it from observation, for there was no creature upon the earth which suffered pain; and even if they could have been permitted to observe other beings enduring pain, it could not have imparted the idea to them; hence if they had lived eternally they never would have gained this knowledge only by suffering it themselves.

(To be continued.)

CELESTIAL MARRIAGE.

(Continued.)

That this divine institution was practiced under the Christian dispensation, is still further evident, not only from the foregoing reasons, but from the instructions which Paul gave to Timothy and Titus, concerning Bishops and Deacons. He says "A bishop, then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach." (1 Tim. 3: 2.) "Let the deacons be the husbands of one wife, ruling their children and their own houses well." (Verse 12.) "If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God." (Titus 1: 6, 7.) There are two different meanings frequently attached to these passages: First, It is supposed that Paul intended to prohibit all single or unmarried men from being entrusted with the offices of bishop and deacon; that he required that they should be married, at least, to one wife, as a prerequisite to ordination. By those who take this view of the subject, it is believed, that a man must, as Paul says, "first be proved" by marrying at least one wife, ruling "well his own house, having his children in subjection; (for if a man know not how to rule his own house" says Paul, "how shall he take care of the church of God?") If this view of the subject be correct, then Paul did not intend to limit the bishop or deacon to one wife, but merely intended to show that he must, as a qualification, be married, or *must* be the husband of one wife, before he could be ordained to either of those offices. Second, It is supposed by many that these offices were not to be conferred upon those who had more than one wife. If this view of the subject be correct, (and it evidently appears to be the true meaning of the passages,) then, it is very certain that there were many in the church who had more than one; for if the

private members and all the church were limited to one, Paul's instruction for the bishops and deacons to be the husbands of one wife would have been altogether unnecessary. If there were no such practice prevailing in the Christian Church, instead of confining these officers to one wife, he would have required them to receive no person into the church who had more than one. The very expression, "The bishop must be the husband of one wife" is a strong indication that there were many in the church who were the husbands of more than one; and on this account it was necessary that Timothy and Titus should receive instructions in regard to their selections for ordination. Any person can see that if there were no such practice allowed in the church, Paul never would have mentioned this particular qualification to be observed in the selections to be made from the members of the church. If there were no members who had a plurality there would have been no danger of Timothy's selecting a Polygamist for a bishop; hence the instruction would have been entirely useless. Suppose a minister in England were to write to his brother minister in London concerning ordinations, and should instruct him to select such persons from his congregation for the office of Deacon as were not slave-holders, or that the deacons must be the owners of one slave only. Would not such instruction in England be entirely uncalled for? And would not the individual who wrote such instruction be considered deranged? Where slaves do not exist such instruction never would be given. So likewise, if the plurality of wives did not exist in the Christian Church, Paul never would have been so foolish as to have cautioned Timothy in regard to the selections which he made from the members of that church. This, therefore, is another corroborative testimony that the

plurality doctrine was allowed under the Christian dispensation.

But if the private members in the Christian Church were permitted to have more than one wife, why not also the bishops and deacons? Paul has not given us the reason. It is quite probable, that the principal reason was that the important duties devolving upon these offices required them to be as free from other cares as possible. Or as Paul says, in another place, "I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord: but he that is married careth for the things that are of the world how he may please his wife." (1 Cor. 7: 32, 33.) Paul knew this to be the general disposition of mankind, and he knew that there were but a very few men to be found who would sacrifice houses and lands, wives and children, and everything else of an earthly nature for the sake of the gospel, therefore, he no doubt wrote his instructions to Timothy to select those among the church members who had but one wife, as they would be much more free from care than those who had several wives and children depending on them for their support. Neither Paul nor any of the other apostles has ever represented the plurality of wives to be sinful or evil in the sight of God. We do not find the principle condemned either in the Old or in the New Testament. When Paul recommended Timothy to select from among the Saints those that had but one wife, he does not give the most distant intimation that those officers were thus limited, because to have more than one would be sinful. It was only a matter of expediency that they might be free from the cares of a large family. There were many practices that circumstances required the servants of God to dispense with, not because they were sinful in themselves, but merely to comply with surrounding customs. For instance, it was not sinful to eat meat offered to idols, and yet for fear that some weak brother

should be emboldened to follow the example and eat with conscience to the idol, and thus offend God, it became a matter of wisdom to dispense with the practice; hence, Paul says, "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." (1 Cor., 8: 13.) Paul gave instructions in many things, suited to circumstances: hence, we find him in one epistle, saying, "to the unmarried and widows, it is good for them, if they abide even as I." And again, "Art thou loosed from a wife? seek not a wife." (1 Cor., 7: 8, 27.) And in another epistle he writes thus: "I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully." (1 Tim., 5: 14.) The cause of these apparently opposite instructions, arose from surrounding circumstances. The Corinthians had fallen into many evils. Divisions, contentions, fornications, brother going to law with brother, and various other evils existed among them. Under these influences, Paul was fearful to have those in that church who were faithful, marry, lest they should get wicked companions that would lead them away to destruction. Therefore, he gave the instructions above quoted. But in other churches where such evils did not exist, it was his will that they should marry. Teachings were varied to different churches as existing conditions required. Circumstances required Timothy to select from among the Saints those that had but one wife to perform the important duties of Bishop and Deacon. If the Saints had been less covetous and willing to sacrifice all things as the apostles did at first, there would have been no necessity for this instruction. Bishops and Deacons might have been taken of those Saints who had many wives, and they would have freely left all for the gospel's sake; but for the want of such whole-hearted men, Paul had to suit his instructions accordingly. Among the

various qualifications which Timothy was required to observe in selecting men for Bishops, Paul says, "Moreover he must have a good report of them which are without; lest he fall into reproach." (1 Tim., 3: 7.) Did Paul give these instructions because he considered it a sin to be reproached by those who were without? Did he consider it a sin to have an evil report from them who were not in the church? These were certainly not the views of Paul; for he, himself had been spoken evil of and reproached wherever he went. Jesus says, "Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of Man's sake. Rejoice ye in that day and leap for joy: for, behold, your reward is great in Heaven; for in like manner did their fathers unto the prophets." "Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets." (Luke 6: 22, 23, 26.) "If they have called the master of the house Beelzebub, how much more shall they call them of his household?" (Matthew, 10: 25.) Peter says, "If ye be reproached for the name of Christ, happy are ye." (1 Peter 4: 14.) But why was Timothy instructed to select for the office of Bishop such as had "a good report of them which are without, lest he fall into reproach?" Was it because all others in the church were sinners? Was it because none who were reproached and spoken evil of for Christ's sake were qualified for the office of Bishop? Was it because God condemned all those whom the world condemned? No: it was for none of these causes that Paul gave this instruction; it was merely as a matter of expediency: there were others, no doubt, who were more righteous in the sight of God, and better qualified for the office of Bishop whom the world hated and reproached and spake all manner of evil against. Yet Paul, for some reason, considered it best to select such as the world spake well of. His object

might have been to allay the spirit of persecution which was then raging among those who were without. His instructions were suited to surrounding circumstances in regard to this, as in relation to their being the husbands of one wife. It was no more sinful to be the husband of a plurality of wives, than it was to be reproached and have an evil report from them who were without. In the first his object was to have the Bishops free from the multiplied cares of a large family, and in the second to allay the hostilities of the enemy, by selecting those who were of good report among them.

We should be pleased to have some of the wise theologians of our day bring forward even one passage from either the Old or New Testament to prove that the plurality of wives is an evil. Let them produce some passage, if they can, to show that such a practice was sinful either under the Patriarchal, Mosaic, or Christian dispensations. Let them show that the practice was not continued under the Christian dispensation. Where and when did our Saviour ever condemn it? Where and when did any of his Apostles ever condemn it? Here, then, ye ministers of Christendom, are some grave questions for you to settle. Would you convert the "Mormons" of Utah Territory from this practice, show them that it is sinful or unscriptural. No sooner was it sounded abroad through the columns of the *Seer* that the Saints in Utah believed in and practiced the plurality of wives, than the whole army of editors and ministers throughout Christendom formed themselves in battle array; the thunder of their artillery is heard reverberating from nation to nation, as though they would annihilate the poor citizens of Utah with one tremendous onslaught. Curses, denunciations, and ridicule, are poured out like a flood upon their heads. The whole English vocabulary is exhausted to find epithets and reproaches sufficiently expressive of their holy horror. But in this holy war where is the editor or minister

that can brandish the sword of truth against that which he condemns? Where is the theological Goliath of modern Christendom that can stand before the sling stones of truth as they are hurled by the power of Israel's God into the midst of the enemy's camp? Denunciations are not arguments—curses and vile reproaches will not convince the judgment nor enlighten mankind—Editors and ministers will find some wise men yet left on the earth who are not afraid of the Bible nor of Bible truths: by that sacred volume they will form their judgment, and not upon popular traditions nor the denunciations of the bigoted. Wise men of Babylon wonder—editors are astonished—ministers are amazed—priestcraft trembles to its very centre—and the Devil and his angels are mad to think that after all their united exertions to put a stop to the spread of this “*awful delusion*” as it is denounced, it still prospers with unparalleled success among every nation to which it has been published. How is it, inquires the wise statesmen, that such a bare-faced imposition converts its tens of thousands annually among the most civilized nations of the earth? What is the secret of its prosperity? We will tell you, Mr. Statesman, there are many tens of thousands of honest upright men who, in despite of priestcraft, will investigate for themselves, and in so doing, they find that “Mormonism,” which is called by editors and ministers a “bare-faced imposition,” has never as yet been proved to be such—they find that the cry of delusion is one thing, and the proof of delusion is another, they reason within themselves, that if “Mormonism” is such a “base imposition,” why has not some giant theologian been able, after a score of years, to prove it to be such? They find the world flooded with books, pamphlets, periodicals. editors, ministers, mobs, and murderers, all crying “beware of Mormonism!” “Beware of that soul-destroying imposition!” “Beware of the wicked, beastly, licenti-

ous Mormons!!” “Beware of Mormon Polygamy!!!” “The Mormons of Utah are Polygamists!!!” “O awful!” “O horrible!” “O abominable!” “Who could have believed it!” “Cannot Gen. Pierce do something to put a stop to this dreadful evil!” “To avert the calamities of civil war the Mormons should be made to obey the laws!” Such are the arguments, Mr. Statesmen, that wise and candid men hear against the so-called delusion. They again reflect if Mormonism is really such a dreadful delusion, and if a plurality of wives is, indeed, so sinful and unscriptural, why are not some candid arguments—some scriptural evidences forthcoming to convince the judgment and enlighten the mind, and to show the nature of the delusion, and why, and wherein it is a delusion? Why, say they, are all these denunciations heaped upon the Latter-Day Saints without one logical argument, or scriptural evidence to sustain them?

If editors and ministers wish to put a stop to the rolling of the great wheels of “Mormonism,” we advise them to try another plan. You have found that evil epithets and the cry of Imposture, have been tried in vain. Such empty trash is becoming stale; it is not received as evidence by a thinking public. They do not greedily swallow it down; they want something more substantial. Let theologians back up their cry of delusion by good sound reasoning—by evidences from the Word of God. Let editors and authors, for once, show themselves men of sense; let them, for once, appeal to the law and testimony, and expose “Mormonism” scripturally; let them, for once, prove to the world that the doctrines of the Latter Day Saints are false; let them show from the Word of God that a plurality of wives is sinful or unscriptural. If they will, for once, adopt this plan, they will find that it will have more weight in the minds of an intelligent thinking public, than all the ridicule, vile reproaches, and popular denunciations, that the devil can in-

vent. Try it and see. If you will prove "Mormonism" to be a delusion; if you will show by the Word of God that a plurality of wives is not sanctioned under the gospel as it was under former dispensations, you will greatly enlighten the minds of the people of Utah. Think not that the descendants of the pilgrim fathers—the intelligent sons and daughters of the New England States—the citizens of this great Republic, educated under the salutary influence of American institutions, who now dwell in exile in the Mountain Territory, are so lost in the depths of barbarism—so engulfed in the fatal vortex of delusion—so impenetrable to sound arguments and logical reasoning—so blind to the great truths contained in the Word of God, that they are beyond all hopes of recovery. At least make the exertion once; convince them of their errors of doctrine or errors of practice. Let missionaries be sent among them; they shall be treated with the highest respect; meeting houses shall be opened to them free of all expense; the people will turn out by tens of thousands to hear their strong reasonings, and if they are able to prove "Mormonism" a delusion, they will convert the great majority of the Territory. Here, then, is a splendid field for missionary enterprise. But let us notify you to send men who are not afraid of the Word of God. Let men be sent who will make no denunciations only such as they are able to prove; for the inhabitants of Utah have too much sense to be thus gulled and duped; they have too much experience to believe all that missionaries and editors say without proof; they have too much honesty and desire for the truth to believe a thing to be true or untrue, because long established customs and popularity sanction it. The people of Utah hear and then judge; they think for themselves and do not hire ministers and editors to think for them. Come, then, you missionary societies whose bosoms yearn over the dark and benighted heathen in foreign climes, awake to the awful condition of the poor and outcast Latter Day Saints in your own land; send forth your master spirits—your Calvins—your Luthers—your Wesleys; let the thunder of their eloquence be heard upon the mountain tops; let the vales of Utah be refreshed by their sublime effusions; let the hills and mountain gorges re-echo the glad tidings, till every ear shall hear, and every heart be penetrated. A voice is heard from Utah saying, Come over and help us; teach us of our errors; convince us of our delusions, if we have any; set us in the good old paths of ancient Christianity if we are not already walking therein; take us by the hand and lead us into the light, if you consider us in darkness; prove to us that the Book of Mormon is an imposition that we may be justified in rejecting it; convince us that a plurality of wives is contrary to the gospel; let your light shine upon the mountains and upon the highest places of the earth, that Utah may, peradventure, become enlightened, at least, that she may be able to see some of the beauties of civilized society. The inhabitants of that dark and benighted land are so far sunk in the depths of barbarism, that they will not suffer a public prostitute to live in the Territory: an adulterer or seducer is not considered fit to live in that barbarous land. These ornaments of civilized and Christian nations, do not yet adorn the cities and towns of Utah. Cursing, swearing, gambling, drunkenness, stealing, brother going to law with brother, fighting, quarrelling, and such like specimens of civilized society, have not yet been introduced to polish and refine the manners of that deluded, benighted people. Missionaries, therefore, will have a great work to perform to reclaim the "Mormons" from all their barbarous and degrading customs, and polish and adorn them with all the beauties of civilization. But let them not be discouraged; if they can prove that they have greater light than the Saints, they may be assured of success, and that the people *en masse* will be converted.

But "the people of Utah should be made to obey the laws in order to avert the calamities of civil war." We hope that priests and editors will not martial the whole nation against them. At least, show them some little mercy, by first informing them what laws of God or man they have broken. Before you blot their names out from under Heaven, give them one chance of repentance and reformation by sending wise men, and judges, and lawyers, to point out to them what law of the United States they have violated, or what law of Utah Territory they have transgressed. If it be contrary to the laws of the United States for the citizens of Utah to have a plurality of wives, they are certainly ignorant of the existence of such laws. None of the lawyers or judges who have been sent among them have ever pretended that the United States have passed any laws upon that subject. And as for the laws of the individual States and other Territories, Utah is not aware that she is amenable to them. Each State and Territory passes its own laws to regulate its own domestic relations and internal affairs, and is not under the jurisdiction of any other. If Utah has become a transgressor of any laws to which she is amenable, let the judges of the Supreme Court, appointed for that Territory, take cognisance of the same, and punish her citizens by law. This will "avert the calamities of civil war" which editors and religious bigots are so fearful of. We ask the citizens of the Northern States, if their State laws authorize them to regulate the policy of the Southern States in regard to slavery? Have they the right to say that the Southern States must and shall abolish slavery? The State laws of the North have nothing to do with the domestic relations of the South. So it is in regard to Utah; she asks not the interference of any State of this Union to dictate to her what kind of policy she must adopt in her legislative enactments; if she choose to adopt slavery in her midst, the organic law of the Territory gives

her the privilege; if she choose to practice a plurality of wives, she has the most unbounded right to do so, until prohibited by law; if she choose to pass laws authorizing her citizens to marry a hundred or seven hundred wives, it would be a violation of no law or Constitution of the General Government. If enthusiasts and religious bigots are not pleased with the liberties guaranteed in the great Constitution of this country, let them petition Congress for a different kind of government—one that shall combine the ecclesiastical with the civil power—one that shall incorporate the holy inquisition for the punishment of all heretics who dare think or act for themselves—one that shall issue a bloody edict for the extermination of the Latter Day Saints wherever they can be found: such a government would be much better adapted to their wants: such a government would enable them to rule over the consciences of men by the sword, the faggot, and the fire: such a government would enable them to effectually demolish all delusions and heretical opinions by physical arguments, instead of mental. O, how beautiful! how logical! how powerful in its applications would such an order of things be! Before such irresistible logic the poor "Mormons" would stand no chance at all: they would be overpowered, butchered, roasted alive, as an unequivocal testimony of their gross delusions!

But to return again to our subject. If the plurality of wives once existed in the Christian Church, why has not the practice been kept up unto the present day? Is it not an evidence that it never existed under the gospel, from the fact that it has not been transferred down to our time? We reply, that the non-existence of the practice among Christian nations now, is no evidence, at all, against its existence in the early age of Christianity. There is scarcely one feature of ancient Christianity, that has struggled through the long night of darkness, and reached our day. Where now are the inspired Apostles such as

characterized ancient Christianity? Where now are the abundance of Christian Prophets such as once flourished in the Christian Church? Where now are the visions, revelations, prophecies, ministry of angels, the healings, the miracles, and the power of God that distinguished the Christian Church while it was on the earth? Where has been even the Christian Church itself, for centuries and ages past? It has been nowhere upon the earth. If all the great, and glorious, and grand characteristics of Christianity, have ceased—if the Christian Church itself, has not been transferred to our day, how could it be expected that the plurality of wives as practiced in that Church, should survive the general wreck? If the most important offices, gifts, and blessings of the gospel, perished in the general apostacy, it would be nothing strange if some of the customs of the early Christians should perish also.

After the Church of Christ became extinct from the earth, the apostates who were left still continued a form under the name of a Christian Church; these changed and altered customs to suit their own imaginations; forbidding their priests to marry, and introducing celibacy, and nunneries, and thousands of other foolish whims and habits that the Christian Church, while it was on the earth, never thought of. From these unauthorized apostates, sprang all the churches of modern Christendom; all being as destitute of divine authority as the idolatrous Hindoos. And through their traditions, customs, and foolish imaginations, they have almost entirely irradiated every feature and custom of ancient Christianity from the earth.

This great apostacy began to manifest itself in the Christian Church while the apostles were yet living. Paul, in speaking of the coming of Christ, says, "Let no man deceive you by any means: for that day shall not come, except there come a falling away first." (2 Thess. 5: 3.) And again, he says, "for the mystery of iniquity doth already work." (Verse

7.) The apostate churches of latter times were to be "without natural affection," "having a form of godliness, but denying the power thereof," "giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; *forbidding to marry*;" "waxing worse and worse, deceiving and being deceived;" "through covetousness, with feigned words, making merchandise of the people" "turning their ears away from the truth, and turning them unto fables." "Forbidding to marry" was one of the grand evils of the apostacy; it was classified with the "doctrines of devils;" it was one of the most effectual doctrines that the devil could invent to uproot the foundations of society; to deprive the people of God of their promised heritage of children; to thwart the purposes of the Almighty in peopling the earth with its full measure of inhabitants; to cut off the glory promised to the faithful through the continuance of their posterity; to reduce mankind to the same woful condition, as the fallen angels themselves, who have no power to increase their dominions by a multiplication of their species.

The devil and his angels, having forfeited, in their first estate, all right to enter a second with bodies of flesh and bones, and having lost the privilege of marrying and propagating their species, feel maliciously wicked and envious against the sons of men who kept their first estate and are now in the enjoyment of the second, marrying and increasing their families or kingdoms. These arch seducers know full well the blessings which they have lost, and which they see mankind in possession of, namely, the blessings of wives and children. Could they seduce mankind and forbid them to marry, it would greatly gratify their hellish revenge; for they know that all such would lose their promised glory, being left wifeless and childless like themselves, without any possible means of reigning over an endless increase of posterity.

The devils, knowing the eternal

ruin which would necessarily come upon mankind could they be persuaded to abolish marriage, used every art of seduction to accomplish their evil designs. When they could not succeed in one way they would try another; if they could not persuade all the church to forsake the practice of marriage, they would then try their skill upon the apostate priesthood, endeavoring to enforce them into a life of perpetual celibacy. The devils soon succeeded in getting laws enacted, forbidding the Priests to marry. Nunneries were also built in which females were immured for life, and thus prevented from fulfilling the great and first command to multiply their species. The next great object with the Devil was, to unite this apostate church and priesthood with the civil power; this he soon accomplished: he now found himself armed with double facilities. What he could not before fully accomplish with the ecclesiastical tribunals, he could now perform through the enactments of the civil powers. He had already succeeded in abolishing marriage among Priests and Nuns, and the next step was to forbid the plurality of wives—that divine institution which had, in all previous ages of the world, been so successful among holy Patriarchs, Prophets, and righteous men in greatly multiplying the people of God, and spreading them abroad like the sands of the seashore. Could he persuade the ecclesiastical and civil powers to unitedly attack this holy institution, and utterly abolish it in church and State, it would greatly satiate his revengeful feelings; for he recollected

well how much harm Abraham, Jacob, Moses, Gideon, Elkanah, David, and numerous other old Polygamists had done to his kingdom. God had declared himself to be the God of Abraham, the God of Isaac, and the God of Jacob, and had promised to bless the children of their numerous wives and multiply them like the dust of the earth. And Christ too, the greatest enemy which the Devil had, was so well pleased with this divine institution that he chose to come into the world through the lineage of a long list of Jewish and Patriarchal Polygamists. The Devil, therefore, thought to vent his spite at this holy order, and if possible entirely irradicate it from the earth. Through the influence of Apostate Christendom several nations have actually been persuaded, to assist the Devil in his malicious warfare against this divine system: they have actually passed laws prohibiting it in their midst. Thus that order of plurality by which the twelve tribes of Israel were founded, and from which the Messiah, according to the flesh, came; that order which multiplied the chosen seed as the stars of Heaven, and in which all nations should be blessed; that order by which the childless dead could have his name perpetuated to endless generations; that holy divine order has been overturned and abolished by human enactments and by human authority. Let Apostate Christendom blush at her sacriligious deeds! let her be ashamed of her narrow-contracted bigoted laws!

(To be continued.)

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